2: Lee T-5 (1855-1858) 1957
NO6 Comanche NO6

XIII

The journey beyond the mountains—Capturing a bear—The night encampment—Entrance into the valley of Lescoha—The dashing escort—Camp of the Spotted Leopard—Another war dance—No change of programme—The bargain and sale—Renewal of the bloody covenant—Value of a captive—Arrival of Moko with the watch—Attempt to escape—Cutting the knee cord—Buffalo hunting—Battle with the Apaches—Meeting of Rolling Thunder and Spotted Leopard—Hanging by the heels—The arrival of the white women captives.

On this journey I was neither tied or blindfolded, but rode a bridled mule, while the warriors were mounted on their best horses. They usually kept me in advance of them, directing me when to turn to the right and left. We followed a well-beaten trail that led in a northwest direction. On reaching the head of the valley, we turned to the left, and began the ascent of a wide, low range of mountains, winding in and out of narrow passes and defiles, but still gradually ascending, traveling in this manner some twenty miles before reaching the summit. The descent on the opposite side was of equal extent.

The ravines were overgrown with dwarfish trees, and the adjacent mountains in general were rocky, but occasionally between the ridges that rose in succession one above the other were small, level plats, covered with a heavy growth of grass, upon which buffalo, deer, and antelopes were feeding.

2: Lee T-5 (1855-1858) 1957
NO6 Comanche NO6

Visit to the Ruins

The battle lasted but a moment, the bright blades, in 578
the meantime, glittering and glimmering in the sun, and the contestants instantly presenting the appearance of men suddenly overtaken by a storm of blood. At length, a mortal thrust by one was followed by a fierce blow from the other, gashing through the side of the neck, from which the purple tide of life spouted up in a high wide arch, when both fell lifeless to the ground.

Had either survived the conflict, according to their code of honor, it would have been the duty of his brother to have put him immediately to death. Throughout the exciting scene not the slightest partiality was exhibited. The faintest shadow of emotion could not be detected upon the countenances of the savage stoics as they gazed upon it. They were stretched side by side on the spot where they had fallen—buried in the customary manner—and left to rest together in peace, at last.

The week succeeding this tragedy, a party of ten or 484
twelve, including the Rolling Thunder and myself, started 224
on a long journey, its object being to ascertain whether the buffalo droves had changed their feeding grounds, before the warriors set out on their annual hunt. In the course of this trip we crossed a valley, the singular appearance of which has very frequently since been the subject of study and reflection.

On the summit of many of the mountains we passed, 172
were broad, level tablelands, destitute of a solitary tree, and covered with rank grass. Upon every one of these elevated plains was to be seen a mound, in most instances in the form of a half-circle, resembling the overgrown ruins of an ancient fortress, and plainly the work of human hands.

Finally we descended into a ravine, walled on either 133
side by rugged cliffs which led us a day's ride to the south-

2: Lee T-5 (1855-1858) 1957
NO6 Comanche NO6

133 west, when we emerged into a valley about four miles wide and thirty long. It was surrounded on all sides by very high mountains, exceedingly bleak and barren. There was not a tree, or bush, or even a blade of grass to be discovered over the entire surface of the valley. It was covered, to the average depth of fifteen feet, as near as I could judge, with broken pumice stone, a substance precisely similar to the lava of Vesuvius. That it was the result of volcanic eruptions there was no possible doubt, inasmuch as numerous tracts down which it had flowed from the mountain tops were distinctly visible.

172 The Rolling Thunder, in order to convince me of the correctness of a belief, universal throughout the Comanche nation, conducted me to the western side of this strange valley, where I saw, with infinite astonishment and surprise, the dilapidated ruins of a large town. In the midst of the falling walls of a great number of buildings, which, in some remote age, beyond doubt, had lined spacious streets, was what appeared to have been a church or cathedral. Its walls of cut stone, two feet thick, and in some places fifteen feet high, included a space measuring two hundred feet in length, and, perhaps, one hundred in width. The inner surface of the walls in many places was adorned with elaborate carved work, evidently the labor of a master hand, and at the eastern end was a massive stone platform which seemed to have been used as a stage or pulpit. In my surprise at beholding so unexpectedly these evidences of civilization in that wild region, I turned to the Rolling Thunder and asked if he could explain it.

173 This is the legend of the Comanches, as he related it: Innumerable moons ago, a race of white men, ten feet high, and far more rich and powerful than any white people now living, here inhabited a large range of country, extend-

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

The Comanches

174 By 1836 the Comanches claimed and occupied all the country from the Arkansas River on the north to the Mexican settlements on the south, and from the Grand Cordillera on the west to the Cross Timbers on the east, according to the report of the United States Indian agent for the Osages.[18] Actually, however, the territory occupied was hardly that extensive. Comanchería, the land of the Comanches, may reasonably be said to have been in the mid-nineteenth century the vast South Plains area bounded on the north by the Arkansas River, on the west by a line extending from the headwaters of the Arkansas River southward near the Mexican settlements of Taos and Santa Fé, on the southwest by the Pecos River, on the southeast by the white settlements in the vicinity of San Antonio, Fredericksburg, and Austin, and on the east by the Cross Timbers, or approximately along a line slightly west of the ninety-eighth meridian: an area more than six hundred miles from north to south and four hundred miles from east to west. Although they shared parts of this vast country with the Kiowas and the Wichitas, it was theirs to have and to hold. Outsiders, red or white, who entered it did so at their peril.

● 133 What was the country like? It is generally level. The eastern portion is slightly rolling with an occasional range of rugged hills. And in the east-central section the solid masses of the Wichita Mountains, geologically one of the oldest exposed land masses in the United States, rise sharply from the plains. The western part is the level tableland of the *Llano Estacado* or Staked Plains. A number of rivers cut southeastward across Comanchería, but even so the distances between them are relatively great. From north to south, the Arkansas, Cimarron, Canadian, Washita, Red, Pease, Brazos, Colorado, and Pecos constitute the major streams. They are low-banked, sand-filled, and sinuous; and because of the gypsum and other minerals contained in their waters, they are not satisfactory for drinking. In the areas contiguous to the headwaters of the streams are escarpments, arroyos, buttes, and canyons. These "breaks" are generally barren and desolate, but contain small running streams and springs that provide an occasional oasis with drinking water, grass, and cottonwood. They give

[18] P. L. Chouteau, agent for the Osages, to Governor M. Stokes and General M. Arbuckle, April 25, 1836 (MS copy in National Archives, Western Superintendency file, Office of Indian Affairs, Washington).

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

excellent protection from the winter blizzards that frequently sweep across the open plains, and horses could always forage on cottonwood bark.

Growing in the sandy soil along the larger streams were extensive thickets of plum bushes and grapevines; and in much of the eastern portion, pecans, walnuts, haws, and persimmons contributed to the food supply of the Comanches. The mesquite, the tree most commonly found, provided wood for fires and its beans were valuable food for both people and horses. The rocky hills and sides of canyons were covered with scrubby cedar. Other trees found here and there were the ash, elm, redbud, oak, willow, bois d'arc, hackberry, chinaberry, cottonwood, and chaparral.

During the hot, dry summers, the area appeared to be a desert, but shortly after a spring or summer rain, its wide expanse became a sea of nutritious grass. Its warm, salubrious climate, the abundance of edible plant products, and the millions of wild animals which provided food, clothing, and shelter made the area a paradise for nomads who lived by hunting. The Comanche was well off and rarely haunted by the spectre of starvation.

To the west were the Spanish and Pueblo settlements of New Mexico, within striking distance of a Comanche raiding party, or near enough for trade, but sufficiently removed to leave the raider safe from any punitive force that might attempt to pursue him through the adjacent mountainous terrain and across the wide, level expanse of the intervening *Llano Estacado*. The watering places and landmarks were so few as to make any expedition into the region extremely hazardous except for those thoroughly acquainted with the routes.

To the south lay a great expanse of wild waste in the Big Bend country; through this ran a network of Indian trails, by way of water holes, from the central homeland of the Comanches into northern Mexico. Beyond the Río Grande the settlements of northern Mexico were isolated and poorly defended. Striking across this wasteland, the Comanches raided settlements far south of the river, returning with many captives and thousands of horses. The great desert expanse prevented pursuit by forces sufficiently formidable either to punish the marauders or to recapture the plunder, and the Comanches prospered as plunderers.

3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

The Comanches

133 The streams which led southeastward became highways for Comanche parties raiding the scattered and undefended Anglo-American settlements of Texas. The hills and breaks made it easy for them to strike and to escape with little danger of being apprehended from this quarter.

The Cross Timbers provided a sort of natural boundary on the east which the Comanches seldom passed. Along the margin, numerous weak, semi-sedentary groups of Indians for a time formed a barrier of sorts against white encroachment on the Comanche hunting grounds. From these tribes the Comanches obtained some vegetable products. North of the Red River the Five Civilized Tribes stood between the Comanches and the whites.

The Cheyennes and the Arapahos ranged the country north of the Arkansas River, making Comanchería fairly safe against white aggression from that direction. Moreover, white expansion was generally westward, not southward.

Such was Comanchería—a land ideally suited for a nomadic warrior people. And the Comanches were true warrior nomads. To them a sedentary existence was intolerable. Although a band normally confined its headquarters within a general area, within this area it was always on the move, and its principal encampment might be many miles from its location during the previous or the following year.

361 Before moving from one area to another, the camp or band headman (or war leader, if a raiding party) usually selected a familiar location which scouts had reported satisfactory. They understood how to select a site well-suited to their needs. The choice of a camp ground, even for a night, involved many factors. Primarily there were five considerations: food, shelter, safety, convenience, and forage for the horses. Colonel Richard I. Dodge relates that he once followed a Comanche raiding party for thirty days before he found a single camp site which he could have approached without discovery.[19]

361 171 Among the Plains Indians there is evidence of some tribal differences in preferences for camp sites. The Sioux, who had a mortal dread of ambuscade, preferred to camp near water but away from all timber; the Cheyennes and Arapahos, on the open prairie but near timber; the Osages, Omahas, and Shawnees, in a dense thicket. The

[19] Richard I. Dodge, *Our Wild Indians*, 239.

21: Burnet T-5 (1818-1819) 1954 NO6 Comanche NO6
Texas

(ca. 1818)

By comparison with the several minor hordes that are located in the province of Texas, the Comanchees are certainly a very considerable nation. But much is abstracted from their political importance, by their habitual indolence, and their utter unfitness for any thing like serious and protracted warfare. I speak relatively, and under the presumption that they are to be seriously and perseveringly opposed. Without, however, making any moral abatements, they will fall considerably short of the opinion that has obtained in your quarter, as to their actual strength. The idea has been frequently propagated that they can furnish from 12 to 20,000 warriors, and those too of no ordinary prowess.

I do not conceive it necessary to inculcate exaggerated notions of their aggregate strength, or individual bravery, in order to make out their pretensions to the notice of at least the territorial government of Arkansas. Estimate them as they really are, and they may be found sufficiently formidable to excite alarm in a feeble and unprotected frontier; and no portion of our country has partaken less of the parental kindness of the federal administration, than that which is most immediately exposed to their depredations. The following will be found as correct a statement of their numbers and general character as a close observation during a residence among them for several months, has enabled me to obtain.

The tribe known among us by the term Comanchees, is divided into three great parties, each of which is distinguished by a separate appellation, to wit:

Comanchees, Yamparacks, and Tenaways.*

The Comanchees, the lower or most southern party, range through a section of country that is watered by the Colorado or Red river of Texas, embracing in their circuits both sides of the river, from its headwaters to the confluence

*There were at this time at least half a dozen Comanche divisions. It is well to remember that Burnet had direct acquaintance with relatively few Comanches and his means of learning about the others was limited.

21: Burnet T-5 (1818-1819) 1954 NO6 Comanche NO6
Texas

[ca. 1818]

of the St. Saba, which empties into the Colorado about 60 miles north of St. Antonio. Their migrations are bounded on the west by the mountains, which are generally barren and destitute of game, and on the east by the river Brazos. It is this band principally, that is engaged in the predatory warfare upon the inhabitants of Texas, which they have prosecuted with great assiduity for several years past and which they have continued, with short intervals of peace, from time "whereof the memory of man runneth not to the contrary." Their incursions have not been confined to the province of Texas, which the miserable attempt at revolution in 1812 has effectually, drained of its once immense herds of mules and horses, but they extend their depredations to the several contiguous provinces beyond the Rio Grande. This party can probably bring into the field about 1500 warriors; but to parade this number, I doubt whether they would not be obliged to put in requisition the virgin bows of unfledged boyhood. The largest party they have been known to muster for a campaign, was estimated by eye-witnesses at 12 or 1500 men; and those who are apprised of the imposing spectacle exhibited by a Comanchee parade, will not suspect a *coup d'oeil* estimate, of extenuation. It was known that many of their kindred band, the Yamparacks, were associated with them, and contributed to eke out the formidable array.

I will resume my remarks as opportunity may offer.

B*****.

[*The Cincinnati Literary Gazette*, May 15, 1824]

Letter II

The next party in geographical order is the Yamparacks. These occupy the head waters of the Colorado, occasionally extending their migrations to the tributary streams of the Rio del Norte. They frequently intermingle with, and are found among the Comanchees and are, in no respect dissimilar to them, in manners, customs or appearance, but are virtually the same people, speak the same language, and are characterized by the same peculiarities. There is one

21: Burnet T-5 (1818-819) 1954 NO6 Comanche NO6
Texas

[ca. 1818]

exception, however, to the general resemblance.—The Yamparacks are more honest and punctilious in their dealings, and much less addicted to thievery. This may be accounted for, by the fewness of their opportunities of trade; the commercial intercourse between the Indians and whites, has invariably had a demoralizing influence on the untutored Savages.

The Yamparacks can probably furnish from 7 to 800 warriors. These frequently unite with the Comanchees, and participate largely in their depredations on the provincial Spaniards.

Of the Tenaways my information is less minute and authentic, they being seldom visited in their distinct villages, by Americans. But they sometimes descend by families, or small parties, to the Comanchee range, to solicit the charity of their brethren who are more contiguous to our settlements, and are constantly supplied with a profusion of such articles as their fancies or necessities require, and who are extremely liberal to their less favored and often destitute kindred. From the representations of the Comanchees and some of their own chiefs, I conclude their numerical strength does not vary much from that of the Yamparacks. This would place the entire aggregate force of the three tribes at about 3000 warriors, which I presume is a probable computation.

The Tenaways range through a mountainous district that separates the waters of the Rio del Norte, from the rivers of Texas, and they sometimes extend their perambulations to the head waters of the Red River of Natchitoches. They carry on a small traffic with the Spaniards of Santa Fee, from whom they receive blankets, knives and tobacco, in exchange for the mules and horses which they capture from the Spaniards of the adjacent Provinces. They often mingle with the Yamparacks when traversing the southern extreme of their range. The utmost harmony subsists between these several bands. They have no distinct limits assigned them, neither does one party claim, in relation to another, any exclusive sovereignty over the particular sec-

23: Cabello y Robles G-3 (1778-1786) 1961
NO6 Comanche NO6
Eastern Comanche

[ca. 1786]

much blindness and harshness, as if they were slaves. 000

SECOND: What Reciprocal Trade Has One Village With Another? 175 438 439

The commerce and trade that one village has with others is that the Eastern Comanche transport the horses which they acquire in their wars and robberies to the villages of the Western Comanche, that are known by the name *Yumbarioas [Yamparikas]*, who are the ones that sell or barter rifles, powder, shot, lances, cloth, pottery, and knives which they acquire from the *Canse, Quita, Quirate and Aguaés*; these are also intermediaries in the commerce of buffalo hides, with and without hair, which they work and dress very well.

THIRD: What Strength Has Each One? 175

With respect to the strength of each settlement it is not possible to ascertain the number of people that compose them, nor of those of the other villages because they are accustomed to subdivide according to the way they accommodate themselves to the terrain in which they exist and the bounty of the hunt of the buffalo, on which they maintain themselves. Because of the shortage of firearms, they keep their strength gathered with the caution with which they always live; they never situate themselves in a place that will be very uncomfortable, but in which they will be able to be sheltered from their enemies, always having little [scouting] parties circling to observe whether or not they are being attacked. They have the system of wandering from one place to another without maintaining themselves in a fixed locale, and in such manner they plant no crops. They maintain themselves only from the flesh of buffalo and deer, and some roots like sweet potatoes that are abundant in the territory in which they travel. 621 224 175 721 621 175 221 [241] [262]

FOURTH: What Territory Do They Ordinarily Occupy? 175

The Rancherias of the Eastern [Comanche] Indians are 131 [133]

23: Cabello y Robles G-3 (1778-1786) 1961
NO6 Comanche NO6
Eastern Comanche

[ca. 1786]

175 customarily situated across the river that some call the
131 *Colorado* (Red) and others the *Rio de la Empalizada* which
133 flows to Natchitoches in order to empty into the Mississippi; from their settlements [on the Red River] they move about to the headwaters of the Brazos de Dios, which are one hundred leagues apart from one another; in this interval they are accustomed to make their residence at a place they call
175 the *Gran Salina* [Large Salt]. There they provide them-
439 selves with this commodity in order to barter with the
317 *Taboayazes* [*Taovayas*] and *Guachitas* [*Wichitas*] who, because they lack salt, esteem it very much.

175 FIFTH: What Are the Names of the Captains That
622 Govern Them?

624 The names of the captains that I have been able to acquire
[643] notice of are in the First Class, El Cota de Maya, or Camisa de Fierro[1]; the second, Cabeza Rapada. Those of the Second Class are El Lobito, El Sorrillo, Guiracaraco, El Guaguanguas, La Boca Partida, El Español, El Surdo, and El Manco. I have not been able to inquire the names of the other three or four who are of the second class.

SIXTH. What Distinguished Those in Authority?

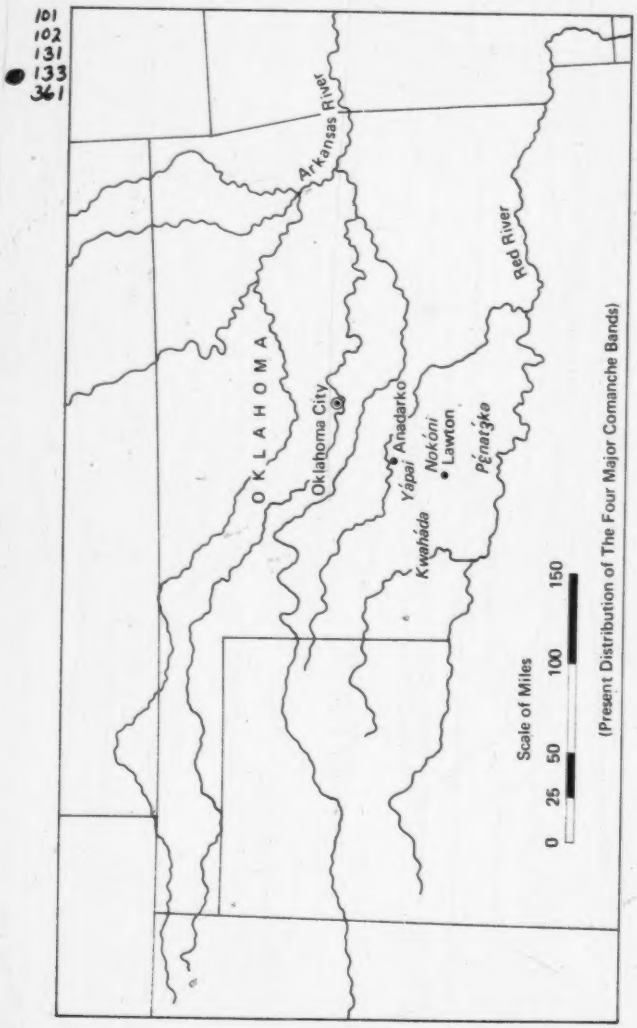
[643] The chiefs with the most authority and following known among the Eastern Comanche Indians are in the first class, el Camisa de Fierro, or Cota de Maya, and in the second, la Cabeza Rapada, there being ten or twelve that are between those of the second class and subject to the two aforesaid [first class chiefs].

175 SEVENTH: How Did They Gain Their Authority, by
643 Election or by Inheritance?

623 The command and superiority established by the two
555

[113] [551] 1. For further details about Cota de Maya (Coat of Mail), also called Ecueracapa (Leather Cape), whose Comanche name was Contatanacapara, see Alfred B. Thomas, *Forgotten Frontiers* (Norman, 1932), 295-325.

31: Jones E-5 (1967-1970) 1972 NO6 Comanche NO6
Oklahoma



[p. iv]

31: Jones E-5 (1967-1970) 1972 NO6 Comanche NO6
Oklahoma

177 contact with the Anglo-Americans. In the latter part of the eighteen century and
101 the early nineteenth century the Comanches had moved into an area which would roughly encompass southeastern Colorado, southwestern Kansas, central and western Oklahoma, and northern Texas. In fact, in 1834 General Leavenworth and Colonel Dodge met with a large encampment of northern Comanches about 10 miles north of Fort Sill, Oklahoma, on Chandler Creek within a mile of where Sanapia's house now stands.

Relationship to Shoshone

121 To gain a full appreciation of the roots of historical and contemporary
[101] Comanche society, two important phenomena must be considered—the Sho-
[178] shonean basis of Comanche culture and the effects of the acquisition of the horse and the subsequent "plainsification" of this Shoshonean base culture. Since the similarities which the Comanches share with other Plains tribes are obvious, these will not be exhaustively discussed. Emphasis will be placed on those cultural traits which differentiate the Comanches from other Indian groups of the Plains and which illustrate Shoshonean influences in Comanche culture.

133 The physiography of the generic eastern Shoshonean habitat can be de-
137 scribed as a Basin-Range type, an area of high, arid semidesert with sagebrush
174 and juniper as the predominant floral cover (Kroeber 1939:798). This environment, in its relative meagerness, presented difficulties for peoples who attempted to inhabit it. Subsistence was gained mainly from gathering; seed, bulb, and root collecting; and small-game hunting in the southeastern Basin-Range area. The land could not support a large group of people in one place for any length of time. Therefore, the pattern of small nomadic bands was necessitated. There was no clan organization. Residence after marriage depended on which family had the greatest food surplus at the time. There was no bride price, and marriages were generally unstable, the partners separating at will. Fraternal wife lending occurred, as well as the customary marriage of a deceased wife's sister to the widower. No strict rules of avoidance existed.

Political organization was as rudimentary as social organization. There were no chiefs or councils. Since the old men of the various local groups had from long experience gained a great knowledge of the area, there developed a passive dominance of the aged. The Medicine man or shaman was probably the most influential individual in this culture. The tenuous nature of subsistence provided for elaboration of hunting magic and a dependence on individual and group rapport with the supernatural.

Religious Patterns

Religious patterns included a belief in a vaguely defined Great Spirit who was the fountainhead of all power but who did not interfere in human affairs. This power could be obtained by men through dreams in which a super-

32: Gilles O,X-3 (1902-c.1910) 1974
NO6 Comanche NO6
Oklahoma

A House for Quanah Parker

IN THE LATTER PART of 1883 or early in 1884, Texas cattlemen persuaded Quanah Parker, that he should have for his family a house like the ones white men lived in. This was less than ten years after Quanah had led the remnant of a once great tribe into Fort Sill to surrender to the United States Army. It never occurred to Quanah to wonder why the cattlemen could afford to build him a home or to think that it had any connection with their renting tribal grassland from him at much less than its value.

Quanah chose a site for his house on West Cache Creek, soon after the creek left the mountains. The site is about three miles northwest of present-day Cache, Oklahoma. At the time there would not have been another structure from Fort Sill west to Texas, nor from the Wichita Mountains south to the Red River, a distance of forty miles.

The lumber for the house was hauled from Wichita Falls, Texas, an overall distance of sixty miles. The forty miles from the river to the site was mostly a beautiful level to slightly rolling prairie, except for the last seven miles. There the freighters would have touched the edge of the blackjack and post oak area. This scrub timber began where Post Oak Creek was forded.

On many occasions, when I was going to the Grass Money payments, I have used the Post Oak ford the freighters probably used. These payments were often made at the reservation located just west of the town of Cache. Post Oak and West Cache occupy the same bottom in this locality, and the freighters probably stayed to the west side of West Cache.

I have driven freight wagons loaded with lumber over these same prairies, although I was hauling from Lawton instead of to Wichita Falls. I assure you it was no job for a sissy. For the last forty miles of their journey, there would not have been so much as a culvert.

The lumber for Quanah's house, according to my figures, would have made fifteen to seventeen large loads—loads that would have required four to five yoke of oxen, or three span of mules. Assuming the lumber was hauled during the dry summer season, the prairie proper would have presented no problem, as it becomes almost as hard and unyielding as a cement roadway. But the first thirty miles of the journey offered three challenges.

The first, of course, was the Red River. If you catch it at low ebb,

32: Gilles O,X-3 (1902-c.1910) 1974
NO6 Comanche NO6
Oklahoma

133 there is little water. Where there is water, the sand becomes boggy. The old-time cowboy expressed it this way: "It'll bog a saddle blanket." There was possibly a half-mile of dry sand where wagons would sink halfway to the hubs. Red River sand is a round, or smooth, sand formed by the disintegration of soft sedimentary rock, and under pressure it gives way and slides. When walking in it, I have sunk up to my ankles. It is similar to walking in a bin of wheat.

In contrast, the streambed of the West Cache is made up of sharp granite sand washed down from the Wichitas. When you ford the stream, you scarcely sink at all in the wet sand, and in the dry sand you sink only an inch or two.

133 Crossing the Red River would have necessitated doubling up, hitching the oxen of two or three wagons onto one wagon. One time we bogged our lead wagon in a wide mudhole, and it required the combined horsepower of three wagons to get each one through. I saw this river crossing in 1906, and I imagine it had changed but little, except for being a half-mile wider. As the river's old gouge or ditch filled with sediment, the river had compensated by widening its bed.

The group of wagons carrying the lumber for Quanah's house must have spent close to a week making this river crossing. All the while they were dragging the loads of lumber through the sand, they were faced with the danger that an unexpected rise might come down the river. A rise of eighteen inches would have kept them busy saving the oxen and mules hitched to the wagon that was crossing; the loaded wagon would probably have sunk out of sight into the sand.

The next challenge was a creek, whose name I can neither remember nor find on any of my maps. It is a deep-banked stream but carries little water in the summertime. I helped survey this area of the Reserve before it was opened for homesteading in 1906. I have an unpleasant memory of a half-day's work we had with pick and shovel to get our supply wagon across. This crossing, which had then obviously been used for a long time, could well have been the old Fort Sill-Wichita Falls trail crossing, traveled in the eighties. The creek, as I remember it, is about five miles from the river crossing. I would guess that a full day was spent by the lumber haulers in fording this deep-banked stream.

Next the freighters would have encountered a bearcat with an ugly temper, Deep Red Run. This creek is a full-grown brother to the smaller one I have just described. Each has cut a miniature Grand

32: Gilles O,X-3 (1902-c.1910) 1974
NO6 Comanche NO6
Oklahoma

Canyon into the red alluvial soil. In ages past, Deep Red carried enormous amounts of water. Its head is about thirty miles to the northwest of the crossing probably used by the freighters, and before it reaches the crossing it is joined by two substantial tributaries, Jack Creek and Horse Creek. It represents a considerable watershed.

Where the old trail crossed, the ancient streambed is probably a mile wide. It is now considered bottomland. The stream, winding around this bottom through the years, left numerous oxbow lakes as it shortened itself by cutting new channels. These lakes furnished excellent fishing for the homesteaders, as well as duck shooting in the fall and spring.

A Comanche name-giver must have named this stream, for its bed was well below the surrounding bottom and its exposed banks and the water it carried were truly red. Prior to the homestead era there was a good deal of timber on both sides of the stream and around the oxbow lakes. Three terraces had been left as this miniature canyon had been cut down, and the upper terraces had sizable trees growing on them. As the amount of water the stream carried decreased, Deep Red Run continued to gouge its way down into the soil.

At its crossing, the freighters would have had to block their wagons down the steep south bank, drag the loads through the stiff red mud of the streambed, and then pull them up the high bank on the north side. This must have been a formidable task, but it would have been of shorter duration than the Red River nightmare.

Once across, the freighters would probably have left the Fort Sill trail and headed north by slightly northwest toward their destination. The Fort Sill–Wichita Falls trail could not have been much of a roadway. It had been laid out in 1882, when the Fort Worth and Denver Railroad extended its tracks from Henrietta. The Fort Sill–Henrietta trail, previously used, lay to the east and followed the East Cache and Cache Creek almost due south to the river.

Blocking their loads down the steep south bank of Post Oak would have been but a minor matter to these now seasoned freighters. The streambed was hard-packed sand, and the north bank was low. From there to their destination the only obstacle would have been scattered scrub oak that would have had to be cut away from time to time.

I know from experience that the freighting of this lumber bordered on a feat worthy of Paul Bunyan and his blue ox Babe. I have made the following estimates on a minimum base: 15 heavy freight wagons,

32: Gilles O,X-3 (1902-c.1910) 1974
NO6 Comanche NO6
Oklahoma

231 for at least five years. His brother must have put his brand on many horses. One thing I must not forget. We had figured my horse's age, by his teeth, as possibly eight or nine years old—though after seven their teeth are not too accurate a gauge.

797 Some five or six miles east of the town of Cache, Blue Beaver Creek
[133] liberates itself from the mountains and, flowing south, crosses the
[368] boundary between the Wild Life Refuge and the homestead-allotment area. Just there is located the Deyo Mission.

It took its name from its founder, the Reverend E. C. Deyo, a minister affiliated with the Northern Baptist Convention. A number of my old friends were charter members of the Native Baptist Church he organized there. The Reverend Deyo was a smallish man, about five feet six or seven inches tall. He wore an auburn Prince Albert beard that was always carefully trimmed. Rich colored, it was without a single gray hair.

He was one of the two missionaries I knew who learned the Comanche tongue and could converse and preach to the Comanches in their own language. He was in our store a number of times, directly after the country opened, when there would be an Indian gathering in our vicinity.

I never learned what, if any, religious influence Wer-que-yah may have experienced before the advent of Preacher Deyo, but it was quite evident that the little missionary and his church were influencing his later life.

452 A big event for me was making my first Grass Money payment on my own initiative, in the absence of my parents. I rode directly to the town of Cache before going to the reservation. I collected from an Indian or two I found in town, and learned from them where some of our other customers were camped.

361 There must have been two hundred or more Indian families in in-
413 dividual camps, scattered over possibly three hundred acres. The en-
[366] trance to the camp-out was on the north, and a short way inside the gate sat the Red Store, the place of business of the licensed trader.
[657] He was a merchant licensed by the Indian Department. He operated
[452] on Indian ground and was permitted to do a credit business with the Indians, and he sat at the Army quartermaster's table when the payments were made. If the Indian being paid owed an account, the trader got his money first.